I: Karsten--227
116, 553, 304, 852

(1916-18) 1935
(1928-29)

Jivaro

"On the same occasion [JKM: when the child is named] the old man or woman pierces the ear-lobes of the child with a thorn and a small stick is inserted into the hole so as to prevent the wound from closing. Later the holes are more and more extended for the insertion of the ear-tubes when the boy or girl is received among the full-grown persons. Female children have also the nether lip perforated, but this operation is not done until the girl is 6 to 8 years old."

1: Karsten--235-236 (1916-18) 1935 Jivaro
304 (1928-29)

"When the girl is 5 to 7 years old her mother pierces her nether lip with a thorn, inserting into the hole first a blade of grass, so as to prevent the wound from closing, and after that a small wooden pin. The hole in the lip is thus gradually widened so that when the girl reaches mature age the lip-tube tukúnu, can be worn, as by all Jibaro women. Whereas the pier-[236]cing of the nether lip takes place before puberty, the lip-tube itself is worn only by full-grown women and is a sign that the girl is marriageable."

2: Stirling--100 (1930-1931) 1938 Jivaro
116, 304

"Tattooing is also indulged in to a limited extent. The writer saw a number of examples of facial tattooing on the Yaupe River (fig. 5.)"

4: Up de Graff--193 (1897) 1923 Jivaro
116, 142, 304, 481

"The personal appearance of the Antipas is briefly as follows: The men are shorter than we are, averaging avout 5 feet 6 inches, are muscularly built, and many are covered with the scars of spear wounds, the marks of warfare; they are swifter of foot than we, compare well with monkeys in agility (they are wonderful tree climbers) and are all apparently well-nourished and well-conditioned. From childhood up they have their front teeth filed to a sharp point and coated with a jet-black shining vegetable pigment which produces the same effect as nitrate of silver. The hair on the top of their heads is the only hair on their bodies, but that is magnificent. It falls on an average to their waists, sometimes even as far as their knees, is jet-black, straight and glossy. They wear it flying loose like a thoroughbred's mane before it is cropped, only occasionally winding it round their necks as, for example when they are weaving or cooking; and coiling it on the tops of their heads, as a Turk would his turban when travelling or hunting in the forest. They seldom adorn it with feathers or other ornaments. Their skins are more chocolate than red-brown. Technically speaking, they cannot be described as 'red-skins' under any circumstances; occasionally we met with signs of their having mingled with the colonials of Borja whose women their ancestors carried off into captivity. Their eyes are invariably black when uninfluenced by this intermarriage with the white race. We met a few with a trace of whiskers. Their toes are splayed like those of all bare-foot savages, and they make considerable use of them as secondary hands."

4: Up de Graff--194-195 (1897) 1923 Jivaro-1
116, 304, 153

"They are given to tattooing themselves, but only to a limited extent. They mark their limbs with simple little designs--a cross, or a circle, or a wavy line; they never indulge in the showy designs of races such as the Japanese who have brought this form of ornamentation to a high art. The process is simple. With a thorn they prick the required pattern on their skins, drawing blood; they then hold a lighted piece of crude rubber under the prepared area until it becomes well sooted from the black smoke given off by the rubber; finally, they rub the soot into the wounds, and blue marks similar to powder burns are left in the skin. Where they learned this art, I do not know; it would, as a matter of fact, appear to be indigenous. The contrary being the case, they would be more likely to make it a universal practice and to show signs of an exterior influence. When called upon by the medicine-man (the Antipas, as far as I could discover, only had one) to tattoo him with some distinctive design, the first thing which occurred to me was the [195] Psi Upsilon badge of the fraternity to which I belong. If any of my fraternity-brothers ever make their way to those parts, they will probably be greeted by a large and flourishing new Chapter (let us call it the 'Pongo Chapter'), for the idea appealed to the tribe so strongly that, within a few months, the design had been copied with considerable skill by quite an appreciable number of warriors. I assured their chief that should he meet any 'member of my own tribe' and show him the sign which he carried on his arm he would be received with open arms and greeted as a brother. Incidentally, we happened to leave a packet of the well-known 'L. L. F.' brand of cigarette papers

4: Up de Graff--194-195 (1897) 1923 Jivaro-2
116, 304, 153

lying about; shortly after, we found an excellent replica of the three letters tattooed on a savage; while we were there, we noticed quite a few who had joined the Lamda Lamda Phi's." [sic]

12: Rivet--359-360 (no date) 1907 Jívaro
116, 304

The mutilations are as follows: the men and women [360] have the lobes of their ears pierced in a manner so as to be able to insert bamboo tubes. In addition to this, the women have a perforation in the middle of the lower lip, where they insert a little piece of wood similar to a tooth pick and sometimes a little pompon of brilliant feathers. This perforation also serves to take care of their needles (1).

1. W. Reiss. "Ein Besuch bei den Jívaros Indianern" (Verhandlungen der Gesellschaft fur Erdkunde zu Berlin, vol. VII, 1880, page 332.)

26: Brüning --58 [2] (1902) 1928 Jívaro
116, 304

Aside from these two modes of ornamentation I did see actual tattooing, but only in the cases of a few men. It consisted of rows of black dots (diameter ca. 1 - 1.5 mm.) on the chin, the cheeks, the tip and the bridge of the nose. In a few instances I noticed this tattooing only on one of these points, in other cases on various places.

28: Tessman--348 [3] (No date) 1930 Jivaro
116, 304

There are no head presses for head deformation.

28: Tessman--348 [3] (No date) 1930 Jivaro
116, 304

Aguaruna men and women make use of tattooing (sĭikab). Only facial tattooing, especially on the cheeks, is practised. Cf. Plate 64, Figs. 1, 5, and 6. Formerly the tattooing was done with the help of a bone of the spider-monkey.

28: Tessman--359 [4] (No date) 1930 Jivaro
116, 304

Circumcision is not practised.

/331 cont./

extends from the chest to about the knees, is held by a band around the hips, but is measured so closely and fits so tightly that at every step the leg stands out at the side fold. /332/ These garments, if simple pieces of cloth may be called such, are made by the Jivaros from home-grown cotton and are all dyed the same dark-brown. The fabric is very firm and tight; the value of a piece is great, since it takes a woman a long time to make one with the primitive weaving apparatus. The very vain Indians make up for the lack of clothing by painting themselves. The face is decorated with diagonal lines, often with indentations, in red and black colors, chest and lower body with black designs, usually rectangles or simple lines. Occasionally one finds a band provided with continuous decorations and extending diagonally across the chest, the making of which, seemingly laborious, is done in the simplest manner. For it one uses a wooden cylinder two and a half inches long and half an inch thick, on which the design is deeply carved. The depressions are filled with a dye mixed with bird fat, and the cylinder is then rolled over the naked body, under firm pressure with the hand. The designs on the body, the execution of which requires a longer time, are put on with a plant juice which gradually becomes black, the color lasts for eight to ten days and resists even energetic attempts to wash it off. On the other hand, the red lines must be renewed constantly, and for this purpose every Indian carries with him a small box with dye and the proper brushes in a nicely plaited bag. In the same bag a comb elegantly put together out of long spines and a small piece of mirror are never lacking. Mirrors, along with iron implements, are the most valuable property. If one presents an Indian with a mirror, no matter how small, he will immediately break it in order to distribute the pieces among his wives or give them to his acquaintances. Men as well as women usually wear one or more little rods of cane in the pierced ear-lobes, and the women, moreover, wear under the lower lip, in an opening which looks like a needle hole, a toothpick-like peg (tarak) projecting horizontally, for which sewing needles are

preferably used.

34:Harner E-4, 5 (1956-1969)1973 SD9 Jivaro SD9

553 born. In some families, the father names both sons and daughters; but in others, the father may give the boys their names and the mother may bestow the names on the girls. If the father's father or the mother's mother are still alive, they may be asked to name the child of their own sex. In any [577] event, ideally the child should be named for a deceased relative of the parental or grandparental generation on either side of the family who, if male, was respected for killing and working hard and, if female, respected for working hard. [551] The names are often those of animals, especially birds, while many others have no meaning other than as names. Within a • 304 few days of naming, both the male and female infants have their ears pierced.

847 Infanticide is regularly practiced only in the case of deformed children. It is accomplished by crushing the infant with a foot. Sometimes unmarried girls kill their "illegitimate" babies immediately upon birth if they have no expectation of marrying the father. Infanticide of undeformed babies [845] by married women seems to be unheard of. Birth of twins is never a reason for infanticide.

846 After the first two weeks or so, the new mother returns to the garden. The work there is arduous, involving much squatting and stooping in connection with harvesting manioc 854 and, especially, weeding. As a result, she normally leaves the infant at home in a small hammock by her bed. Since the garden work takes many hours of her day, the baby often becomes hungry and cries a great deal without getting attention. [857] If there is a daughter approximately four years of age or more in the household, the baby's mother will ask her to tend it. When the infant cries considerably, the baby-tender will pick it up and sing to it. Not surprisingly, the typical lullaby 854 among the Jívaro is not sung by the mother, but by a female 593 539